

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., October 1, 1925

NEW SERIES
VOLUME XXVII, No. 40

Brother A. H. MaHaffey, now Doctor MaHaffey, becomes pastor at West Blocton, Ala.

First Church of Aberdeen let the contract last week for their new building to cost about \$75,000.

The death rate among white people in Mississippi for 1924 was 9.1 per thousand, the lowest of any Southern state making reports.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.

It is said that Blue Mountain College opened with the largest enrollment of students of college grade in all its history. Congratulations to President Lawrence T. Lowrey and his able associates.

In a recent meeting of the Kentucky Bankers Association it was stated that since 1876 that bank deposits in the United States had increased twenty fold, and in the South forty fold. Florida is the most rapidly growing state in the Union, and North Carolina second.

The people who advocated the election of the Republican ticket because they believed it more favorable to prohibition will find little comfort in a recent report of the Federal Council of Churches, which finds that the work of enforcement has been poorly done so far as Washington is concerned, reports that Secretary Mellon, whose business it is to enforce the law, has never been a prohibitionist, but has been a distiller himself until recently.

Sunday was a festal day with the church at Calhoun City. Through the months they had toiled and given sacrificially to build a new church and this was the day of their victory and rejoicing. The building was near enough to completion to be comfortable and beautiful. By buying their material and having their members do much of the work, they got it for less than the contractor's price, which was \$25,000. It will seat about 600 people and is planned to provide for all their work of the young people, the Sunday School and the Missionary Society, along with wholesome social features. Resolutions were passed commending the building committee of which Brother Pryor is Chairman, the finance committee and Brother Burson, the superintendent of construction. Everybody helped and everybody was happy. Pastor C. C. Weaver has done a remarkable work and is still going strong. Former Pastor J. F. Mitchell had seen the vision and he was with them on Sunday to see the realizing of it. He preached a good sermon Sunday morning on "He loveth our nation and built for us a synagogue". We should like to give the outline if space permitted. The singing was gloriously spiritual and sensible. The editor was invited to rejoice with these saints and permitted to preach to them in the afternoon and evening. The dinner was so good, or the sermon might have been better. We enjoyed the hospitality of Brother and Sister John West Seale, and a thirty-five mile drive after preaching at night in company with Brethren Weaver and Chrestman to catch a train back to work.

Evangelist A. D. Muse assisted in a meeting at Tyranza, Ark., in which eight were converted. He was last week at the Newman Lumber Camp near Hattiesburg, for which good preparation was made, large attendance from all the country around, good order, open air meetings at night.

Pastor Yarborough of the First Baptist Church was voted a three months leave of absence by his church on Sunday morning, September 20th, to assist in raising the building fund of the Seminary at Louisville. Dr. Yarborough is an alumnus of the institution and also a trustee from Mississippi and has manifested considerable interest in the raising of the Seminary's building fund. His work will be in Florida for the most part.

A welcome was extended to the students of Mississippi and Hillman Colleges at the prayer meeting hour on Wednesday night by the Clinton Baptist Church. Pastor Lovelace presided and addresses were made by Prof. Taylor for the Sunday School and Messrs. Smort, Jones, Pearce and Street for the B. Y. P. U.'s, the Ministerial Association, the Organized Classes and the Baptist Student Unions; also by Miss Smith for the Life Service Band. Twelve or more people joined the church.

We have no sympathy with the man, or was it a woman? who said he always felt uneasy when he felt well for he knew he was going to "git wuss". But we do remember that the scripture says "Rejoice with trembling". And while we are deeply grateful for and greatly rejoice in the present prosperity in Mississippi, we are anxious that our people shall prove their gratitude to God for his abundant blessings by suitable support of his purpose to give the Gospel to the whole world. Bless the Lord, O my soul, And Forget Not All His Benefits.

Evangelist E. A. Bateman of Vicksburg, Miss., was with Pastor A. A. Davis and Bellfalls Baptist Church (Bell County, Texas) in a fine meeting from August 19 to September 9. There were 24 professions of faith. Large crowds were in attendance throughout. Bateman preached the Gospel in its simplicity and purity. He is unusually loyal to the Word and trusts God for results. Until recently he was pastor of the Bowmar Avenue Baptist Church of Vicksburg, Miss., but is now associated with T. T. Martin and the Blue Mountain Evangelists. No Baptist Church will make a mistake in having Bateman for a meeting. He is a real Baptist Evangelist with a real Bible message.

While the study of God's Word under eminent Christian teachers is the thing for which hundreds of bona fide ministers matriculate each year at the Southern Baptist Theological Seminary at Louisville, Ky., a happy arrangement is in vogue whereby Seminary students may do additional work on Liberal Arts degrees at the University of Louisville free of charge. A number of students have taken advantage of this privilege. However, the university work is done over and above the theological schedule, the latter not being sacrificed or dissipated.

Dr. M. E. Dodd will have Dr. Perry F. Evans and Joe Canzaneri with him in a meeting in First Church, Shreveport, beginning September 27th.

The 39th Annual Convention of the Mississippi W. C. T. U. will be held at Waynesboro, October 7-9.

Brother T. J. Latimer writes from Houlika that he is much improved by his rest and hopes to get back to work when the weather is cooler.

It is said that at Elkhorn Association in Kentucky the ballots for moderator had to have the name of the one voted for, the name of the one voting and the name of the church which he represented. Looks like somebody is getting suspicious up there.

Pastor Bryan Simmons baptized ten at Madison Sunday night. Seven of them were from a meeting recently held and three joined Sunday. A good mission offering preceded the reception of members. The church is now planning to remodel their building so as to equip it for educational and training work.

Attention is called to the announcement by Dr. Gunter on page 5 of State Mission Day in the Sunday Schools next Sunday. This is observed all over the South in the interest of this department of the organized work. The people need to know and will be glad to know more about what is being done in Mississippi. And let the offering be generous and include all the people. Send it in promptly through your church treasurer to Dr. Gunter.

The days of heroes is not past. They may be scarce but they are among us yet. Recently B. B. Massey of Algiers Church, across the river from the rest of New Orleans, celebrated the fifth anniversary of his pastorate, or rather the church did, for it was the fifth anniversary of its life. Brother Massey began here as a missionary five years ago with nothing but faith in God. There had never been a Baptist Church in this city of 30,000 people, and seemed no prospect for one. But he declined good calls to other fields that he might labor where no other had laid the foundation. Sometimes with no bread in the house for his wife and children he labored on. Now they have a membership of over 300, a church plant worth \$30,000, and the church fully organized and aggressively at work. About ten years ago Brother Massey gave up his business at Hattiesburg and with his wife went to enter Mississippi College. A banker at Hattiesburg told him he was making a mistake, that he couldn't preach and never would preach; and offered to let him have all the money he needed to continue in business. But he laid down everything and went. He worked at the plumber's trade and made a crop (more than the average cropper) and stayed in school. When he finished at Mississippi College, entered the Bible Institute in New Orleans. The church which he serves has changed its name to Massey Memorial. The fifth anniversary of the church was the fifteenth of his wedding. His wife has shared with him all his labors and hardships and joy. Mississippi friends who contributed to his church building will rejoice with him.

BOOKS

The Mother of Jesus, Her Problems and Her Glory

This is as might be expected from Dr. A. T. Robertson, a careful and thorough study of the scripture passages relating to the mother of Jesus. The book is needed to give a true estimate of Mary whom Protestants are disposed to overlook because Romanists glorify beyond what is written and to the perversion of the religion of Jesus. But the book is not a polemic. It simply interprets the experiences of one of the most interesting and attractive personages in the Bible. Of course this is to interpret the Bible itself for it is made up largely of biographies. Here was one who stood in a relationship to Jesus that no other could, and yet a relationship which faded into the more blessed and permanent relation of believer and worshiper of our Lord and hers. The book of Dr. Robertson is not a narrative and yet it covers the whole Biblical story of Mary from the first announcement of the angel to her all the way through the bitterness of the crucifixion to the day of Pentecost when she and her sons were gathered in worship with the other disciples. This is just another way of making an exploring tour through the Gospels and will be helpful and delightful reading to all Christians. It is published by Fleming H. Revell, about 75 pages, and sells for \$1.00 plus postage.

The Technique of a Minister

This is by Dr. Bernard C. Clausen of First Baptist Church, Syracuse, N. Y., said to be the largest Baptist congregation in the state. Most of us are familiar with books on Pastoral Duties which lay out the plan of work for preachers and prospective preachers. These books have their value, but are somewhat rigid and present plans not always easy to adjust to individual needs. This book is different. It does not lay down plans; it hardly gives advice. It simply tells how this pastor met his own problem and the needs of his congregation, not all of the church work, but some of the main things. Some of his methods are the best we have any where seen. Dr. Clausen tells why he offers his resignation every year, how he uses the postoffice as an assistant pastor, gives a general but simple system of organization in the church; tells how he uses the weatherman and advertizing; how he uses and saves his time; how his church capitalizes holidays; how he uses the telephone; about pastoral calls; filling the church house in June; how he made a prayer meeting out of a farce; about keeping members busy. These are things every pastor needs to know about, and they are told in an effective way. The book is published by Revell and sells for \$1.25.

The Last Message of William Jennings Bryan

This book contains the undelivered speech of Mr. Bryan which he had prepared with great care as his final argument in the trial of Scopes at Dayton, Tenn. It is now published in book form by Fleming H. Revell and sells for \$1.00. It is the summing up of Mr. Bryan's views on Evolution, and his argument in defense of the Tennessee law against the teaching of evolution in the state supported schools. There have been few men in America who had Mr. Bryan's ability as a speaker, and this will stand as the crowning work of his oratory. The trial was cut short, and no arguments went to the jury. Mr. Bryan died at Dayton suddenly a few days later and so the speech was never delivered. But he himself prepared it for publication and read the proof of it. It will be read by millions of people and will furnish those who speak before the Supreme Court much food for thought.

Tarbell's Teachers Guide

The Sunday School Lessons for 1926 take us for three months through the Gospel of John and nine months from Genesis to Samuel. Tar-

bell's Teachers Guide has for many years been recognized as one of the standard publications interpreting the Sunday School Lesson. It is now ready for use and many will be filing their orders for it. The maps and illustrations are very helpful and the lesson is approached from many angles. The first chapters of Genesis have received more attention of late than perhaps any other part of the Bible, and many will be glad of the chance to restudy it at the beginning of another year. The book is published by Revell, has 432 pages and sells for \$2.00 postpaid.

THE BIBLE IN THE HIGH SCHOOL
By Harry E. Clark

In visiting the Chattanooga High School the writer was very much impressed by the influence which the Bible classes have had on all that student body. The principal expressed his regret to the writer that he could not invite him to read the Bible and pray in the chapel exercises because he was accustomed to have the students do that; but he said he would allow the writer as much time as he wanted to speak to the student body after the student committee had finished with the religious services. During the chapel service, one student read the Bible and then another one stepped to the pulpit and prayed an extemporaneous prayer before that great audience of nearly 1,000 fellow students. It was very impressive to see the way the students themselves listened reverently to the Bible reading and prayer. They gave more heed to it than if an adult had read and prayed, because it was two students of their own ages who were their leaders. The tone of the school had changed so much within two years that the writer sought the secret. He was directed to the Bible classes as the dynamo from which a new life had come to the school.

The writer is opposed to allowing the state to teach the Bible in a public school but he found at this institution a novel plan. A committee of two members from the pastors' association of the city, one person each from the board of directors of the Y. M. C. A. and Y. W. C. A., together with a fifth member selected by them, had raised enough money to employ four full-time teachers of the Bible in the high schools and the junior high schools in the city. This committee selected the teachers and the course of study. The city Board of Education had nothing to do with this Bible teaching except that it furnished a class room and gave full credit toward graduation just as it does for any other elective subject.

In order to prevent any denominational bias or teaching of higher criticism, no text was used except the Bible. The students learned the books of the Bible and their contents. They were taught how to look up passages quickly. They memorized beautiful passages such as the thirteenth chapter of First Corinthians, the fourteenth, fifteenth and sixteenth chapters of John, several Psalms, and the Beatitudes. Family altars have been set up in many homes as a result of the fathers and mothers studying the Bible at night with their children.

The Bible classes have undertaken to introduce the Pocket Testament League into the life of all the young people of the city. Over fifteen hundred children in the city public schools carry a pocket Testament daily with them wherever they go and agree to read at least one chapter daily.

The writer was so much impressed with these classes that he spent the whole afternoon in the Bible classes. Immediately after each bell rang, each class period began with sentence prayers by the students, which reflected an air of reverence and consecration. It was easy to see why the high school students felt at ease when praying an extemporaneous prayer before that immense student body at the chapel hour.

Our readers will be interested to know the results of this experiment. There had been at that time, eighty students converted in class and several were preparing for the ministry. The prin-

cipal said that discipline had improved because whenever one of their young men took his turn in praying in public in that high school chapel before all his fellow students he would take a more definite stand for Christ; and because he did not want to be considered a hypocrite, he became very circumspect as to his speech and conduct after once ministering in that student chapel.—Baptist Courier.

CLEARING THE ATMOSPHERE

I. E. Gates of San Antonio has the following to say in the Baptist Standard about the situation in Texas, and it may be applicable in other places:

I know men in Texas today trying to defend certain positions, and explain certain phraseology, who do not want to take the stand they are taking, but they suffer themselves driven into a corner, and to defend certain positions just because they dislike others who are defending what they really themselves believe in; and really have no objections to. They want to state their positions in a different phraseology, even at the risk of being misunderstood, rather than be found in agreement with that man, or men whom they dislike.

Now, you know, and I know, that I have put my pen right down on the tender point in this controversy in Texas; and until we can come to state exactly what we believe, in the simplest English, and in the most direct manner possible, both in articles and from the platform, regardless of any other man's position, we are not going to have any rest or peace from all this ceaseless agitation now going on.

For fear some man might take a little credit to himself, or boast that he had smoked them out, I fear some of the best Christian men we have would prefer to defend positions with veiled phraseology, capable of being misinterpreted by the average man, rather than stating directly and clearly, leaving no ground for misunderstanding, just what they do really mean and believe.

It would be much fairer to the average man, who is not much of a scholar, for those of us who write and speak just to declare ourselves on one side or the other of this Evolution question, so that it would require no further explanation on how we stand; and to stand ready all the time, and on any occasion to restate our positions, if called upon.

I do plead for simplicity and directness of statement that needs no further interpretation nor explanation. Just say, and keep on saying what we mean to say, so that a child cannot possibly misunderstand us. I know this can be done, and ought to be done, regardless of personal feelings, for the sake of our campaign; to pay these pressing millions we owe, and to settle this agitation on Evolution.

Brother L. R. Burres says that there are three brick veneer houses in the northeastern part of the state: Mount Olive Church in Prentiss County, where he was long a member, organized in 1851; Osburn Creek Church, of which Dr. G. M. Savage has long been pastor, succeeding his own father, and Pleasant Ridge Church, now in Union County, of which Dr. Gambrell was a member in boyhood.

According to the Associated Press Dr. M. Ashby Jones of Atlanta, son of the late J. Wm. Jones, and one of four preacher brothers, has broken out in the silliest denunciation of the Governor for asking the people to pray for rain. Georgia had been afflicted with a long and severe drouth. The Governor asked the churches to pray for rain. They did so, and the rain came with great refreshing in a few hours. Now Dr. Jones takes the Governor to task for assuming to ask people to pray. The Lord didn't seem to feel about it as Dr. Jones did, he sent the rain. This preacher has been long known as one who accepts all the modernistic fads and has no sympathy with fundamentalism.

FROM CHINA TO CALIFORNIA

By T. F. McCrea

We are leaving here late in October for America on furlough. Our seven years are not up until next March, but on account of the serious condition of the chronic bronchitis with which I have suffered many years, the doctors of our Mission advised me to go home this fall to escape the coming winter in my present state of health. We are booked to sail from Shanghai on November 12th on the S. S. "President Lincoln".

We plan to spend the winter with our married son, Walter and his wife in Montrose, California, a pretty little mountain town about ten miles north of Pasadena. The doctors hope the climate there will help my weak chest and relieve me of the constant coughing that saps my strength. I am still suffering from the break in my health which I suffered during the great famine in 1907. It is the price which I have had to pay for doing my little part at that time in saving a million Chinese from starvation.

In the spring, March or April, we plan to come on to Hattiesburg, Miss., where our daughter Jennie is in college. We plan to make Hattiesburg our home for the balance of our furlough. I hope to be strong enough by that time to get out a great deal among the churches in behalf of foreign missions. Hattiesburg, with its network of railroads, will make a fine center from which to work.

The doctors here advise against my returning to China on account of the bad health record which I have had since the famine experience 18 years ago. If it seems best for me not to return to China I hope to be able to settle somewhere in South Mississippi, provided the climate there seems suitable. Southern California is an ideal climate for my trouble but that is outside the Southern Baptist Convention and I want to stay in the South and preferably in Mississippi among my own people unless the condition of my health absolutely forbids it.

We want too, to educate our children in Mississippi. Tully, our third son, will enter Mississippi College next fall, 1926, and we want to put Maribelle in the M. W. C. as soon as she is old enough. She is a wonderful pianist already, although only 13, and we want to give her a fine musical education. They seem to have a very excellent musical faculty at M. W. C. The Johnsons, their faculty and the girls at M. W. C. have been wonderfully kind to our little girl whom we had to send a month's journey from home for her college education. The ladies of Mississippi have been most generous in their gifts of money, clothing, and other things and the hearts of my wife and myself have been greatly cheered by all this kindness and thoughtfulness on their part toward the child of their missionaries. We hope to meet many of them face to face in the coming months that we may have the opportunity of telling them how glad this love and kindness have made us and how it has helped us to bear the great sorrow of sending this precious girl so far away from us.

Upon receipt of this letter please change the address of my Baptist Record from Chefoo to Montrose, California.

We are looking forward eagerly to our return to Mississippi. We spent our last furlough in California on account of my health and have been out of Mississippi in consequence for 15 years. We hope to renew many old friendships and to make many new ones. We trust that the Lord may use us somewhat in helping our Baptist people in Mississippi to see the greatness of the task on the foreign field and to hear the call of Christ to his people to preach the Gospel to every creature.

With love and best wishes,

Yours fraternally,

—T. F. McCrea.

LIKE PRIEST LIKE PEOPLE

While out at my wood pile this afternoon I had quite a discussion with some of my brother pastors. We had some right straight talk and I think I could occasionally catch a gleam of anger in some of their eyes; but it seems to me that I can always work better when I have someone to talk with, so I got a fine lot of stove wood split up, and remember the Scripture admonition, "Be ye angry and sin not. Let not the sun go down upon your wrath".

What was it all about? Why that list of co-operating and non-co-operating churches published in the Baptist Record last week. A hurried count revealed about nine hundred "Missionary" Baptist churches in Mississippi that are not Missionary. Eliminating one hundred because of error in my count and error in listing them, and another hundred as having no pastors, we find that there are pastors of seven hundred Missionary Baptist churches in Mississippi who either have not co-operated with the Missionary program of Mississippi Baptists or they have not co-operated to the best advantage.

How is that? Well, if every Missionary Baptist pastor had co-operated to the best advantage there would have been a contribution from every Baptist church, even if the pastor had been the only contributor. My judgment is that every pastor ought to contribute at least one-tenth of whatever he receives from any church through that church; and in most instances a large percent, if not all, should be given for Missions.

Why? He should give through the church from which he receives his salary to set them an example in giving. He should give largely to Missions because the church is usually able and willing to pay the pastor without him helping to pay himself, but they are slow when it comes to Missions.

But some of you say, "I have to support the church where I live." Did you ever hear that brother say when asked to contribute where he lives, "I have to help support the church back where my membership is"? Usually, how much do you reckon he gives to the church back where his membership is? I have heard something of teaching by precept and by example, and the Baptist pastor must teach his people to give by giving. "Like priest like people".

Some others say, "My churches are behind with my salary and I can't afford to give".

A mother gave her little boy two nickels and Sunday morning, one for himself and one to put into the Sunday School collection. On the way he dropped one and it rolled through a crack in the sidewalk. The little fellow exclaimed, "Oh, the Lord's nickle rolled into a hole!"

"The old sow farrowed ten pigs but two of them died. One of those must have been the Lord's." "I planted for ten bales of cotton, but I did not get a good stand; then some of it blighted so I only got seven bales, therefore I can not afford to pay any on pastor's salary or to Missions." Come on brother, not one-tenth of what you were to receive but one-tenth of what you have received.

May I call your attention just here to another fact? There are churches listed among those contributing whose total contributions do not represent more than one-twentieth of the pastor's salary and in some instances I am aware of the fact that said salaries have been paid promptly.

Talking about pastors and their gifts, why is it that some pastors with small salaries give their tithes and keep up their families and stay out of debt, while some pastors with large salaries always find themselves in straightened circumstances? Why is it that some pastors with salaries about equal with others can give so much more to the Lord's cause? It may be the difference between wishing and willing. The difference between insurance and assurance. The difference between luxuries and necessities. The difference between a high-priced car and a Ford.

The difference between style hats and model dresses and home-trimmed and home-made dresses and hats for the wife and daughters.

But you say you have a right to have a high-priced car if you are able to pay for it and your family deserve to have as good as others. Possibly so. Jesus deserved to be born in a palace but he was born in a stable. He deserved to be robed in fine-spun linen, but he was wrapped in swaddling clothes and laid in a manger. He had a right to ride in a king's chariot but his only rides were taken on donkeys. His mother deserved to rest on couches of ivory and to be nurtured on earth's best, but she slipped unnoticed into a place for cattle and on a bed of straw rested her weary body on that night when our Lord and Savior was born.

And never, until the Spirit of Christ and his mother is manifested in the lives of our leaders—the pastors and their wives—and we learn to endure hardness as good soldiers of Jesus Christ, shall we be able to lead our people into that spirit of self-denying liberality whereby our Lord's cause shall be made to prosper.

Oh, brother pastors, go back to our churches on the next preaching Sunday and take an offering for Missions, even if you have to be the only contributor; so that it can never be said again that there are pastors of seven hundred Missionary Baptist churches in Mississippi who are not co-operating through their churches in our Missionary program.

With love for the brotherhood and anxiety for the Lord's work, I am

Your brother pastor,

—Bryan Simmons.

FROM BROTHER GARTENHAUS

(This letter expresses appreciation for the contribution made at Gulf Coast Assembly for work among the Jews.)

Mrs. A. J. Aven,
c/o Baptist W. M. U.,
Clinton, Miss.

Dear Mrs. Aven:

Your letter and check reached me in Canada, where I spent several days with my wife and baby on my way to Europe.

Let me express through you my sincerest appreciation to the Mississippi Baptist Assembly for the liberal gift to help defray my expenses to the First International Hebrew Christian Conference which convenes in London, England, September 5-12th inclusive.

I shall write you about the conference upon my return from Europe. Please pray for me and the conference.

Again thanking you for your gift of love, I am,
Yours in Him,

—Jacob Gartenhaus.

IN THE GARDEN

By Inez Long Ray

Along in a dark still garden place
My Saviour knelt in prayer,
The ones He loved and taught so oft
Were calmly asleep there.
And while He prayed, great drops of blood
Stood on His pain-seamed face
No hand of sympathy or love
Was offered in that place.

I saw Him bowed in sorrow's night
My sins brought Him that grief
And pain and hours of agony
While others fell asleep.
Yes, Jesus gave His all for me,
No more had He to give—
Then, Lord, take thou, this heart of mine
And teach me how to live.

Brother Lester E. Roane is now principal of the Camp Ground School, Calhoun City, R. 1. The churches round about ought to keep him busy preaching.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY,
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

REST THAT REMAINETH

This reference to the "rest that remaineth for the people of God" takes us into the third and fourth chapters of Hebrews, and that refers us back to David, and Joshua, and the Sabbath rest of God spoken of in Genesis. If we read them all and put them together we will find that the writer of Hebrews is leading us on to a place of security and a consequent state of mind which is the rightful possession of the children of God.

The rest spoken of in the Bible is not a state of inactivity, and nobody need ever expect to find any such rest either in this world or the world to come. Heaven is not a place where the angels or the saved from earth do nothing. It is a place of ceaseless and joyous activity. There is nothing motionless in heaven or on earth. They now tell us that atoms are just aggregations of little worlds in perpetual and harmonious evolutions and revolutions. No, the rest that remaineth for the people of God is not inactivity.

Neither is the rest here spoken of a condition into which death ushers us when we have finished this life. It is not heaven, certainly not in the sense in which we commonly speak of heaven as the final home of the saved. And when in this letter to the Hebrews we are warned: Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience, there is no deference to the matter of getting to heaven at last, but a warning against missing the bit of heaven which it is our right to enjoy while here on earth. There are some people who miss all or a large part of the bliss of the redeemed here on earth, because they are thinking only of getting to heaven by and by. Heaven is in the process of making now and we are due a sample of it here on earth as we go along.

The rest that is here spoken of as our present possession or at least as our present right, is the security of position which we possess in Christ and the satisfaction and sufficiency which belong to us in him. Notice that He is the source of it all, both the security and the sufficiency. Our security is in what he has done for us and our sufficiency is in what he is doing in us. He has made our position and standing with God absolutely secure and he has made our sufficiency for all earthly conditions complete. This constitutes our rest, the rest that remaineth for the people of God.

It is a timely warning given us in this Epistle about failing to enter into that rest. Many failed in the past, just as the Israelites were disobedient and unbelieving in their passage through the wilderness and failed to enter the Promised Land, for God swore in his wrath, "They shall not enter into my rest". This is not the only place in the Bible where the wilderness experience is used as a warning. But "again", that is at a later time, David in the ninety-fifth Psalm names again a similar experience and consequent failure to enter into the rest of God.

There are many Christians who live in weak-

ness when the power of God might be upon them. You will see them with a worried look and hear them with a complaining tone. They have not the strength needed for the daily task, and life is for them full of annoyances and irritations. Your Ford car will have a "labor knock" in it when something is wrong with the machinery and the power of the engine is not reaching the wheels in some way. The connection is bad. So there are some people who because they are not separated from the world are separated from God, and are losing all the benefit of his strength in carrying their daily load or doing the tasks that fall to their lot. It is not the amount of work we do, but the lack of power to do it that wears us out. Our lives are fretful and hurtful where we might have all sufficiency for all things.

The trouble with us is that we think this condition is an impossible and visionary ideal, that it was not meant to be fulfilled in us now in the flesh, in this world. And we are losing the benefits of our religion here and now where it is most needed and will do us and others the most good. The rest that remaineth for the people of God is the rest that comes from adequate power and resources. It is not a temporary rest after long and arduous toil. It is the rest of sufficiency while we labor. They that wait on the Lord shall renew their strength even while they serve. They shall run and not be weary; they shall walk and not faint, even while they walk.

There is no need of letting Holy Rollers have all the joy that there is in present day religion. Why may not an ordinary Baptist have fulfilled in him the prayer of Paul that we may know the exceeding greatness of his power according to the working of the might of his strength which he wrought in Christ Jesus when he raised him from the dead? Is there no way for that prayer to be answered? Was it a vain supplication? The stillness and rest that we see in the sky at night is not because the stars are motionless but because the power of God keeps them moving in their orbits with such strength that there is no halting or wobbling. The same power is for us. We too may be "made powerful in the Lord", Eph. 6:10. And it is the will and purpose of God that we should be filled unto all the fullness of God. If we have not entered in, there is yet a rest that remaineth for the people of God.

The office of the Education Board of the Southern Baptist Convention is now at 517 North 22nd St., Birmingham, Ala.

Congressman B. G. Lowrey was struck by a motorcycle in Washington last week. His friends are glad to know that he suffered only slight injury.

Inquiries have come to President DeMent of the Baptist Bible Institute from people who want to establish scholarships for young men and young women students. At a recent meeting of the Executive Committee he was authorized to work out a plan by which scholarships with a value ranging possibly from \$50.00 to \$200.00 could be provided; also loans made available for students who would wish to repay them after graduation. These are things which people with some money to invest in Kingdom workers could think about to good advantage.

The Executive Committee of the Baptist Bible Institute recently expressed themselves as favorable to a John T. Christian Memorial Library Building, the plans for which have not been worked out. As yet the money is not in sight with which to build, but the friends of the Institute and the friends of Dr. Christian could not do a more beautiful thing than to put such a monument there to his name. He has given to the school one of the most valuable libraries in the country, and a fire proof building is badly needed to take care of it.

Pastor Flint of Coldwater writes that the Tate County Association has been postponed and will meet October 29-30.

Dr. Zeno Wall has resigned at Goldsboro, N. C., and goes to Shelby in the same state. The Biblical Recorder highly commends his work.

Pastor J. G. Lott has offered his resignation at Water Valley. An effort is being made to get him to withdraw it, but we do not know his final decision, but are anxious to see him kept busy in Mississippi.

About seventy-five people joined the church at Clinton the first week after school opened, and more are coming. They did not even wait for "Join the Church Week". People cannot honor the Lord if they ignore his church. Let the procession proceed.

Editor Cody in The Baptist Courier says that financial conditions in South Carolina, on account of the drouth, are the worst since the days following the Civil War. Many people will probably be on the verge of suffering, and the cause of Christ is apt to suffer from reduced contributions. We appeal again to our people in Mississippi to be faithful to God in this day of our prosperity. Our gifts to his cause should be larger because of our plenty, and because of the shortage in other places. It was in such a time as this that Paul wrote the Corinthians "that there may be equality". We must even up the shortage by our more generous giving.

College Park Church, Atlanta, held a unique service Sunday morning, September 20th, called "B. D. Gray Day". The entire morning service was devoted to an appreciation of Dr. Gray, who, for twenty-one years, has been an esteemed member of that congregation. Pastor L. E. Roberts, and his people were very happy in having this opportunity to give expression to the great contribution which Dr. and Mrs. Gray and their three fine children have made to the church and community. There were addresses by Mr. E. D. Barrett, chairman of the board of deacons, Pastor Roberts, and Louie D. Newton, editor of The Christian Index. Dr. Gray responded in well chosen words. It is interesting to note the fact that Dr. I. J. Van Ness, another great South-wide secretary, was the first pastor of the College Park Church. He was then, in 1898, associate editor of The Christian Index.

One day at Lauderdale County Association revealed a very efficient body. One church was added to the list, Macedonia from Oktibbeha. Moderator Vaughan kept things going. He made a comparative statement which showed great progress by the churches in the Association in the past five years. Brother Collier is Clerk and it will be a long time before they will want any other. The devotional hour in the morning was led by Brother J. L. Williams and in the afternoon by Brother Solly. They gave right direction and tone. Brother McGill was welcomed as the new pastor at Highland Church. We have never heard a more appropriate sermon than the one by Brother J. C. Owen of Fifteenth Avenue. His subject was Co-operation; his text "How shall one chase a thousand and two put ten thousand to flight?" He says co-operation must be voluntary, must be intelligent, it is with a great Savior and Prince, dependent on him for power, against a beaten foe; and it is effective. We must know God's program and we must be completely consecrated to the task. The dinner was all that could be desired, provided by Bethany Church and friends where A. H. Miller is pastor. The afternoon was given to Missions and the editor had his inning on that subject. The people stood it well. There is no association in the state with greater potentialities than Lauderdale. We were indebted to Pastor J. C. Richardson for kindness in going and coming.

Dr. E. Y. Mullins will make the address at the opening of Princeton Theological Seminary September 30th. His subject will be "Christianity in the Modern World".

We are sorry to know of the illness of Dr. J. T. Christian of New Orleans since his return from his round-the-world tour. May he be soon restored to his usual vigorous health.

The buildings of the Baptist Bible Institute in New Orleans have been brightened up inside and out with a new dressing of paint, and other needed repairs to the appearance, comfort and value of the property. Business Manager N. T. Tull is proving that he is the man for the place.

An exchange says that Dr. J. W. Porter has bought the Baptist Flag of Fulton, Ky., a "gospel mission" paper, and will move it to Memphis where it will be combined with The Baptist monthly and The Conflict, and that Evangelist T. T. Martin will be one of the editors.

Pastor C. V. Edwards celebrated his twelfth anniversary as pastor of College Ave. Church, Fort Worth, last Sunday. In the twelve years 1,691 have been received into the church, 509 by baptism. The contributions have been \$380,053, more than a third of which has been for the denominational work.

Prentiss Church for the fifth time has extended to Pastor J. B. Quin a unanimous call. The church is said to be stronger in every way, and the Lord is prospering the work. As Brother J. L. Low will not continue at Bassfield the church there has extended to Brother Quin a call for next year.

News and Truths says at the June meeting of the Kentucky State Board a resolution was passed instructing the B. Y. P. U. State Workers to obey Paul's injunction about women speaking in mixed public assemblies, but that no attention has been paid to it. It is said that the resolution was not published in the state papers for fear of hurting the circulation.

Some brethren are saying that there are only twenty per cent of Christian homes which now have family prayers against seventy per cent in "former times". This is just another one of those guesses about things which nobody knows anything about. Everybody knows there is not enough of praying, in secret, in families and in the churches. Let's begin now to do better.

Nearly half of the immigrants to this country in the past twelve months ending with June came from Canada and Mexico. More people went back to Italy, Greece, Lithuania, Roumania, Portugal, Jugo-Slavia, Hungary, Bulgaria, and Spain than came from those countries. Great Britain, the Irish Free State, Sweden, Germany, Czechoslovakia and Italy did not send as many as the immigration law permits.

Last Sunday the Calvary Baptist Church, formerly known as Second Baptist, began a campaign for funds to erect a new house of worship. In about three hours in the afternoon \$35,000.00 was raised with only a part of the people seen. The every-member solicitation will continue through this week until the amount of \$60,000.00 has been raised. This amount is necessary to start the building off. It will cost totally when finished \$175,000.00.

Gospel Singers Mr. and Mrs. J. L. Blankenship of Dallas, Texas, are at present (Sept. 27th to Oct. 11th) assisting Pastor Dr. Motley in a gracious meeting with the First Baptist Church of Florence, Alabama. They have just closed a great meeting with Pastor Du Laney and the Baptist Church of Rogers, Arkansas. They go

from Florence to Petersburg, Va., for a union Baptist revival meeting with the ten Baptist Churches of that vicinity.

Northern Presbyterians made a net gain of 42,931 members in the past year. The largest they have ever had, which would seem to indicate that their controversies haven't hurt them. They sprinkled 45,547 infants and 37,318 people on confession of faith, which would indicate that infant sprinkling is by no means universal among them. About one third received on confession of faith had not been sprinkled in infancy.

Recently Pastor J. E. Wills of Main Street Church, Hattiesburg, preached to his people on "The Foreign Mission Crisis" and his people without any solicitation or suggestion from him rose up and voluntarily gave \$254.00 as a special offering to Foreign Missions. This is over and above their regular monthly offerings to the denominational budget. This church sends regularly forty per cent of its total gifts every month to the office in Jackson. Pastor Wills says he never saw a finer spirit manifested.

Booze and Boogaboos might well be the title of a report which a spokesman for the Federal Council of Churches recently published as to the present status of prohibition. This representative of a self-appointed ecclesiastical court has stirred up a commotion among prohibitionists who deny the truth of his deductions and dispute the value of his figures. He doesn't know whether the law is going to be enforced or not. We have an idea that Uncle Samuel is not suffering from senility, and moral victories do not have the habit of going backward.

Mrs. M. F. Van Landingham writes that her son Harry was on the German ship recently referred to, which had as a passenger a dangerously sick lady to whom an English vessel carried relief by reversing its course at sea. Her son has taught French four years at the University of North Carolina and spent his vacation in France and Germany. Another incident of human interest aboard the same vessel was that a German sailor fell and broke his neck. The passengers gave a purse of \$500 to his widow. Prof. Van Landingham is now teaching in New York.

Some of our exchanges have been saying that our Foreign Mission Board is sending out no new missionaries this year. This is not correct. The Board announced that no new missionaries could be sent out except as they were provided for by special gifts from individuals or churches. This is just another way of soliciting extra gifts apart from and over and above the campaign pledges. This is probably justified on the grounds that others are doing the same thing. A good many missionaries are being sent out in this way, and we are glad that other money is coming to the Foreign Mission Board beside what comes to it from the 1925 program. The way is open for anybody who wants to give. But let us understand one another. The 1925 program is not the only way our boards and institutions are getting money.

Dr. S. A. Steele in New Orleans Christian Advocate says:

I did not hear any heresy at Junaluska, but I saw a lot of paganism disporting itself in the waters of the lovely lake with a shamelessness that might have suited a Roman watering place in the time of Paul. Men and women practically naked were bathing together and lolling together on the grass, all sense of modesty gone to the winds! What a mockery to talk about social purity when such unblushing exposure of the person is considered the correct thing at a religious recreational resort! The religious authorities of the Roman Catholic Church, from the Pope and

Cardinals down to parish priests, have put their ban on such indecent dressing, and I give them my Methodist apostolic benediction. I wish our bishops, instead of wasting their time on the hopeless task of uniting two bodies so different as Southern and Northern Methodism, would send out a circular letter appealing to the women, and especially the mothers, of Southern Methodism, to put a stop to following the fashions of the lewd women of Paris, and set the example of adorning themselves in "modest apparel."

Clarence Darrow and Bishop McConnell (Northern Methodist) will debate in Chicago, October 26 on the question, "Does the mechanistic theory explain man". Both are evolutionists.

Aged Ministers' Relief

The last report from Dr. Lunsford shows that the Board of Ministerial Relief of the Southern Baptist Convention has in its list of benefactors from Mississippi forty-nine. Of these thirty-three are men and sixteen women. The amount given all these beneficiaries is \$5,825.90 per year. The average amount per capita is \$118.82, and the average per capita allotment per month is \$9.90. Mississippi's contribution to this feature of ministerial relief lacked about \$1,000.00 covering the above allotment. The deficit was made up by drawing from the general relief fund.

It has come to the knowledge of this committee that the Woman's Missionary Union of the state is arranging to send substantial help to every one of the beneficiaries of our Board, both men and women. This help will be in the form of boxes in some instances and in the form of checks in others. Our good women are always mindful to do the right thing at the right time. "Help those women." It is also a matter of knowledge that certain individuals and Sunday School classes are in the habit of sending their checks to these old soldiers as Christmas gifts. Your committee commends these gifts as examples, and indulges the hope that their number may be increased as the years go by.

Your standing committee would suggest to all pastors and others concerned to be very careful to ascertain all the facts in every case in making recommendations to this committee, so it may be the better prepared to make an equitable distribution of all funds at its command giving to each applicant as nearly as possible according to his or her actual needs. We sincerely wish we had funds sufficient to give each applicant all he needs; but, since we have not, we can only make the most equitable division possible of what we have.

Standing Committee:

Dr. T. J. Bailey, Jackson.
Rev. Tom Tomlinson, Jackson.

CONTRIBUTORS TO REVEREND J. S. SLAUGHTER

Name	Address
Young Men's Bible Class.....	Marks, Miss.
Rev. Bryan Simmons.....	Learned, Miss.
J. A. Sandige and Wife.....	Independence
J. E. Booth.....	Mathiston
Rev. E. G. Evans.....	Lexington
Sunbeam Band.....	Magnolia, Miss.
Circle No. 2 Main Street Baptist Church.....	
Mrs. J. G. Campbell, Sect'y. Hattiesburg, Miss.	
Rev. J. A. Lee.....	Tutwiler
L. C. Coleman.....	Halstead, Miss.
J. E. Skelton.....	Goodman, Miss.
H. H. Hewitt from Mars Hill Church, Summit, Miss.	
Harry Smallwood.....	Laurel, Miss.
H. F. Broach and wife.....	Meridian, Miss.
Pachuta Sunday School.....	Pachuta, Miss.

DR. ELLIS A. FULLER, OF GREENVILLE, S. C., BECOMES SUPERINTENDENT OF EVANGELISM FOR THE HOME MISSION BOARD

By E. D. Gray

After much thought and prayer the Home Mission Board has secured as Superintendent of Evangelism Dr. Ellis A. Fuller, pastor of the Earle Street Baptist Church, of Greenville, S. C. Dr. Fuller enters upon his work October 1st, 1925.

Dr. Fuller is, the Board believes, admirably equipped for his great work. He is young and vigorous in body, brilliant in intellect and gifted as a preacher and soul winner. He is an A.B. college graduate and a full graduate of the Southern Baptist Theological Seminary, graduating there in 1921. The next year was spent in post-graduate work in the Department of New Testament, with Dr. A. T. Robertson.

A Successful Pastor

On leaving the Seminary Dr. Fuller accepted the pastorate of the South Main Street Baptist Church, Greenville, S. C., in May, 1922. During his twenty months' pastorate of that church the membership increased from 333 to 683 and the church building was completed without debt. In January, 1924, he accepted the pastorate of the Earle Street Baptist Church and during the twenty-one months of this pastorate the membership of the church has grown from 163 to 526.

The Evangelistic Spirit

Dr. Fuller has displayed superb evangelistic gifts in connection with his pastorates, having held meetings in North Carolina, South Carolina, Georgia and Alabama. He comes to the superintendency of Home Mission Evangelism with a deep conviction of its importance. His soul is aflame with the evangelistic spirit and the great field will engage all his gifts of mind and heart. The committee of the Board, in recommending his election, said, among other things:

"He is young and vigorous and we are confident he will bring to the great task fine discretion, splendid enthusiasm and tireless activity."

The Selection of the Evangelistic Force

As rapidly as possible our Evangelistic force will be selected, under Dr. Fuller's leadership, and the Home Mission Board is devoutly praying and confidently expecting that this department of its work, so blessed in the past, will come again into its own, with increasing power.

All correspondence with reference to Evangelism should be directed to Rev. Ellis A. Fuller, D.D., 804 Wynne-Claughton Bldg., Atlanta, Ga.

DR. MULLINS MISSING THE MARK

By Selsus E. Tull

Several of our editors and some others have admonished "peace" and a cessation from "agitation" over the doctrinal issue raised at the Memphis Convention. It seems, however, that Dr. E. Y. Mullins has no intention of giving us a rest from his side of the debate. He is filling our papers every week with his expositions of "Science And Religion" in defense of the position which he assumed at Memphis.

There seems to be but two possible interpretations to be put upon Dr. Mullins' attitude in these multiplied articles; he is either attempting to extricate himself from what some seem to think was a compromised position in which he placed himself at Memphis, or else, he is determined to so dominate the field of discussion as to enforce his interpretations upon the mind of the denomination.

Without impeaching his motives in either respect, he is certainly missing the mark in his whole discussion as to the real issue that was stirred up at Memphis. The question at Memphis was whether or not Southern Baptists should negate Evolution in relation to direct creation; but Dr. Mullins is now making the issue resolve itself into a negation of Science. The tendency

of his whole argument, running through all his articles, is to put those who differ with him in the false light as opposers of Science. The issue is Evolution and not Science.

There are those, like Editor Compere of Arkansas, who have taken umbrage at some of us who have protested that Dr. Mullins is not dealing fairly in this discussion. Some harsh impeachments have been brought against those who would dare to take issue with so profound a scholar, such a world-renowned author, a man who has enjoyed such high honors as have fallen to Dr. Mullins. It is manifestly unfair and utterly unnecessary for any one to resort to such tactics as that. Dr. Mullins has achieved his place of renown and honor among Baptists, and scholars outside of Baptist ranks, purely on his merits. No honest man, much less a Baptist, would detract from one single tribute ever paid Dr. Mullins. I have bought and read with pride and profit all of Dr. Mullins' books; but surely we have not come to the time when an humble brother cannot differ with a man like Dr. Mullins without being charged with a crass imperitence! I do not remember the time nor the place where Dr. Mullins has been voted a sort of immaculate dictatorship over Baptist thinking because of his wonderful genius and God-empowered attainments.

All that sort of thing is utterly apart from the issue involved in the present discussion. Dr. Mullins has deliberately taken a position on the present issue, and he is calling all his noble powers to its defense. This present issue, however, must be resolved on the merits of the arguments deduced, wholly apart from his authorship in other lines and the fact that he occupies high position among the Baptists of the world.

For present purposes, I now cite two instances in which Dr. Mullins in his articles is clearly missing the mark and that much he is saying in the papers is predicated on a false premise.

In the first place, Dr. Mullins misses the mark by over-interpreting and mystifying the current, present-day Evolution doctrine.

Dr. Mullins resorts to the dictionary and expounds the various applications given to the word "Evolution". This sort of argument would be expected from a man in a tight place seeking to mollify and soften and to render harmless the keen, sharp, deadly points in an argument, but all intelligent readers know that all these dictionary modifications of the word do not set out the turpitude of that poisonous dogma now known as Evolution. Dr. Mullins declares that the Bible was written "in the language of the people". He ought to argue the Evolution issue from that standpoint.

In the language of the people, the present-day Evolution doctrine is a concept of origins pure and simple and nothing else. Ask the man on the street what Evolution is, and he will answer you promptly. Ask the average Junior High School student what Evolution is, and he will tell you. These all with one consent will tell you that Evolution is that doctrine which declares that man and all living things came into their present estate by descent from a lower order of life. This is the primary and the one current idea of Evolution as every where understood by the people. Their idea is correct. That is exactly what the Evolution doctrine is. It is the elaboration of this one concept of origins which furnishes the supposed "processes" of Evolution.

It is right here that Dr. Mullins is missing the mark. He is not facing out this concept in his arguments. Here is where some of us think he is toying with the issue, and is, thereby, giving aid and comfort to the Evolutionists. We think that on a matter so vital as this, Dr. Mullins ought to come right out in clear-cut opposition to it.

In the second place, Dr. Mullins misses the mark by continually classifying Evolution with Science throughout all his articles.

Dr. Mullins has assumed from the start in this

discussion that Evolution is Science. This is a false assumption. Evolution is not Science. The Bible and Christianity have no quarrel with Science. Evolution is the issue. Here is where Dr. Mullins puts the opponents to his position in a false light. He builds his arguments in such a way as to make it appear that all who oppose Evolution repudiate Science. His articles will be used by every theistic Evolutionist in the land to bolster his position. In his latest article entitled "Science And The Bible", when making his deductions from the expression in Timothy that the Scriptures "are able to make thee wise unto salvation", he says: "Evidently then not wise unto geology, or astronomy, or chemistry, or botany, or politics or any other alien subject." So also Scripture is profitable for "doctrine" and "reproof" and "instruction in righteousness". It is not profitable to tell us about atoms or electrons, or gravitation, or the laws of motion, or the conservation of energy, or chemical affinity. So also, that the "man of God" may be "thoroughly equipped for every good work". Evidently then it is not meant to equip the men of Science to formulate the mechanics of bridge-building or the laws controlling the vacuum, or the principles of hydraulics of the laws of motion". After using an illustration, the following similar language is used: "Now this error of the fruitgrower would be no greater than that of the man who insists that the Bible shall teach chemistry, geology, botany, astronomy, biology, psychology, hydraulics, hydrostatics, et cetera, et cetera".

I ask with all emphasis, what does all that have to do with Evolution? Here is the Doctor's "Straw Man" brought out into the open! Who has ever said that the Bible is an authority on chemistry, or the mechanics of bridge-building, or the principle of hydraulics? Who is the man who "insists" that the Bible "shall teach" the details of any of the Sciences?

Is Dr. Mullins undertaking to say, and to teach Southern Baptists, that we must separate the Bible from scientific truth in order to believe the Bible? Does he mean that a great Chemist, for instance, must keep his Bible in one room and his chemicals in another if he undertakes to believe his Bible and "chemical affinity" at the same time? Or, on the other hand, does he mean to imply that the anti-evolutionist must oppose the sciences in order to defend the Bible? If Dr. Mullins would discuss "Evolution and the Bible" instead of "Science and the Bible" then he could keep out of confusion.

If Dr. Mullins proposes to be clear and fair in his discussions, and if he ever intends to go on record as an opponent to the Evolution doctrine, he shall have to finally separate and distinguish between Science and Evolution. He will begof the issue until he does. Dr. Mullins knows the difference between Science and Evolution. He knows the difference between an applied principle of physics and a speculative philosophy. He knows the value of utility Botany as distinct from the theory of Organic Evolution which builds the plant world from a hypothetical cell of the algae of the sea. He knows the difference between the utility side of Zoology and that wild speculation which evolves the animal world from a one cell protozoan. He knows the difference between utility geology which classifies and makes use of all the material substances of the earth and that comixture of guesses and pure bunk with which Evolution fabricates the doings of the supposed "geological ages". Dr. Mullins knows that the mechanical arts are as much outside of Evolution as they are outside the Bible. He knows that Evolution never attempts to deal with the utility side of any science.

Knowing these differences, why does not Dr. Mullins make the proper distinctions in his articles? Why does he continually lump all the speculative jargon of Evolution in with the utility sciences—making no distinction between the false and the true—and then attempt to leave

(Continued on page 7)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"



MR. GEO. E. HAYS, OF LOUISVILLE, KY.,
Who will speak at all the Laymen's Conferences.

"So Also Do Ye"

Paul closes the 15th chapter of I Cor. with an exhortation "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The apostle continues: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye". That is, "on the first day of the week let each one lay by him in store, as he may prosper". The apostle bases his appeal to the church at Corinth upon the great, fundamental doctrine of the resurrection. We cannot escape the logic of this wonderful appeal. They are urged to minister to the saints at Jerusalem on the basis that their labor is not in vain in the Lord. It is not in vain because on the resurrection day you will be raised from the dead to enter into the joys of a full redemption—victory palms will wave and shouts of triumph will go up from every redeemed heart for the complete victory over the last enemy, death. In view of this "so also do ye" forasmuch as ye know that your labor is not in vain in the Lord. Doctrine finds its highest and most practical expression in Christian giving. Giving ourselves in loving, tender service to others; caring for the poor, the sick, the orphaned, the widowed, the ambitious boy and girl who is seeking better preparation for life, preaching the gospel unto those who have it not, evangelizing your community and state and nation and the world.

There is also suggested in this sentence the idea and spirit of co-operant work. Paul had instructed the churches of Galatia concerning this offering and he now urges the church at Corinth to have a part in this. This is the one outstanding example in the New Testament, of churches co-operating in Kingdom enterprises. All the churches in Galatia and the church at

Corinth were to share the responsibilities of ministering to the poor at Jerusalem. It is a fine demonstration of how effectually a spiritual democracy can function in a great co-operative program. We are facing a situation today that is comparable to this in point of co-operation. There are some 27,000 churches within the Southern Baptist Convention territory; there are 1,694 in Mississippi. All of these are being asked to keep rank in the greatest co-operative program ever undertaken by any religious body. Will we demonstrate to the world today our spiritual efficiency; in this hour that challenges the best there is in every individual? Oh! that every church would fall in line and keep step. What a mighty army, as we would march in solid phalanx against the foe! The hands of our missionaries are outstretched, pleadingly saying, help us to hold the lines in this critical moment. Shall we turn a deaf ear to their call? Will we measure up to the responsibilities that are ours, or shall we forfeit our right to possess the land?

The ringing exhortation of the apostle "so also do ye" should awaken every true Baptist to the situation. We must take more seriously our obligation to give the gospel to the whole world. We cannot afford to be lax in our plans for carrying out the great commission. Upon the first day of the week we should lay by in store, at least a tenth, to carry on the work of our Master. Slipshod methods will not suffice for carrying on Kingdom affairs. We are in business for our King. He requireth order as well as haste. The order is: on the first day of the week; as a man prospereth, so let him give. Let us seek more and more to carry out his will, in this, as in other things.

We are in receipt of a beautiful diploma in Stewardship, issued by the S. S. and B. Y. P. U. Department of the Tennessee Baptist Convention Board. Brother W. D. Hudgins, Superintendent of this Department, writes that the Stewardship Secretary has delivered 2,000 Stewardship diplomas the past two years.

The diploma is granted upon the completion of Christian Stewardship, by Dr. E. K. Cox. This is a valuable book for class-room work. The diploma provides for seven seals. Let every member of every church in Mississippi plan to take this work. We should be able to deliver 2,000 diplomas during the next twelve months. Will not all the pastors begin to plan an associational-wide Stewardship Institute?

We were glad to have some encouraging words, relative to the budget, from our Brother S. J. Rhodes, who is pastor of a half-time rural church. I quote from Brother Rhodes' letter: "Until I came here the middle of last October it was only a fourth time work; they had been paying \$300.00 for pastor's salary and that was mostly paid in the fall; they were paying about \$100.00 for missions. When we came on the field we began to work on the budget, finally adopting a budget of \$1,800.00 for all causes. Of that amount \$900.00 was for pastor salary. Up to this time the salary has been paid every month. We are behind on our offerings to missions. Of course we did not get anything like a majority of the membership of the church to pledge to the budget, and it is working very imperfectly, but I think it will be a fixed policy of the church in the future. One other thing the church has done as a result of the budget: They have built a pastor's home".

If a half-time rural church can do what this church has done under the consecrated leadership of this fine pastor, I feel sure every other

church can do likewise. The information concerning the work of this church forever establishes the possibilities and good that will come to every church that will faithfully work the budget. I have no doubt that this church will come up to the association with the greatest record they have ever made, and that all missions will be in the hand of the associational treasurer by the end of the year, ready to forward to headquarters. Blessings upon them as they go forward.

The report of the Foreign Mission Board shows that Mississippi receipts are a little in advance of last year. This is encouraging, but as pointed out by Brother Christie, the advance is not enough to draw any satisfactory deductions. The total receipts are a bit less than last year. Brethren, our Foreign Mission work must not suffer wreckage and defeat. We must arouse our people to the seriousness of the situation. Our God's marching orders to us are: Go forward! We cannot afford to retreat in this hour that challenges the best that is in us. Onward and upward should be our battle cry, until we have brought in the Kingdom of our God.

(Continued from page 6)

the impression that a man is fighting the whole business of science when he is fighting Evolution?

There is no conflict between science and the Bible, but there is a deadly battle on between Evolution and the Bible. Nothing "evolves" in science. Science only finds truth and discovers facts already in existence. Science has no theory of origins. Science never disputes with Creatorship nor conflicts with the Bible. Evolution is the imposture that offers a theory of origins and disputes with Creatorship.

The question raised at Memphis did not involve a negation of "hydrostatics" but the Evolution "hypothesis". Southern Baptists could never be led to pass resolutions against the great Sciences, but they would have passed resolutions against Evolution if Dr. Mullins' influence had not prevented it. In all that the Doctor has written for our denominational papers since the Convention, he has not yet negated the Evolutionary Hypothesis nor condemned the speculative sciences fabricated upon the hypothesis. And this is the present status of the discussion.

Laymen's Regional Meetings, Jackson, Oct. 5th, Greenwood, Oct. 6th, Holly Springs, Oct. 7th, Meridian, Oct. 8th, Hattiesburg, Oct. 9th, McComb, Oct. 11th.

Ripley Church has called Rev. C. S. Wales and are hopeful of his acceptance. He has done good work as pastor and evangelist in the Northeastern part of the state.

The following figures published in the New Menace are worth somebody's investigation:

1. In the Department of State, 61 per cent of the employees are Roman Catholics.
2. In the Treasury Department, 70 per cent of the employees are Roman Catholics.
3. In the War Department, 53 per cent of the civilian employees—70 per cent of the army employees, and in Insular Affairs, 89 per cent are papists.
4. In the Department of Justice, 72 per cent of the employees are Roman Catholics—recently they numbered 90 per cent.
5. In the office of Indian Affairs, under the Department of the Interior, employees are 93 per cent Roman Catholic.
6. The Bureau of Education is 60 per cent Roman Catholic.
7. The Patent Office is 54 per cent Roman Catholic.
8. The Alaskan Railroad is practically 100 per cent Roman Catholic.
9. The Congressional Library employees are 63 per cent Roman Catholic.

Mississippi Woman's Missionary Union

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State Mission Program for the Woman's Missionary Union of Mississippi Oct. 4-9, 1925

Sunday Morning

Sermon on State Missions

Monday Afternoon

Our State Board and Its Program

Hymn: America.

Devotional: Ps. 125.

Prayer: That Mississippi Baptists may prove faithful stewards.

Hymn: Onward Christian Soldiers.

Talk: "Our State Baptist Headquarters". (Information gleaned from issues of Baptist Record.)

Prayer: For entire force of workers.

Talk: Our Baptist State Convention Board. (Information gleaned from State Convention Minutes.)

Prayer: For Dr. Gunter and all Board members.

Talk: Our State W. M. U. Executive Board.

Prayer: For all W. M. U. Officers and Board Members.

Hymn: We Praise Thee O God. (Distribute Envelopes during singing.)

Talk: What Preparation is our Church and W. M. U. Making for the Round Up Week for the 1925 Program—December 6-13?

Prayer: For our Local Church that we may prove Faithful Stewards.

Tuesday Afternoon

Mississippi's Missionary Churches

Hymn: "I Love Thy Kingdom Lord."

Devotional: Ps. 122.

Prayer: For our Churches Everywhere.

Talk: Homeless Churches in Mississippi.

Prayer: That we may "rise up and build" wherever needed.

Talk: Pastorless Churches in Mississippi.

Prayer: That the Lord will send Laborers into His harvest.

Several Five Minute Talks: The Need of the W. M. U. in all our Churches.

Hymn: The Woman's Hymn.

Reading Appeal of Dr. Gunter.

Distributing Envelopes for Ingathering.

Closing Hymn and Benediction.

Wednesday Afternoon

Prepared by Miss Mamie Slaughter

(Program adapted to Sunbeams, G. A.'s and R. A.'s; but each society is requested to carry it out even if there are no auxiliaries.)

Hymn: By Sunbeams, "I Think When I Read That Sweet Story of Old"

Prayer: For Dr. Carter and his helpers.

Scripture Reading: Given from memory—Sunbeams, Psalms 34:11; Psalms 41:1; Mark 10:14. G. A.'s and R. A.'s, Psalms 119:105; Gal. 6:9; Acts 17:25; John 21:16.

Talk: Our Orphans' Home, by a Sunbeam. (See article in Baptist Record Sept. 17.)

Talk: "What Sunbeams Can Do For Our Orphanage." (See article in Baptist Record, Sept. 17.)

Chain of Prayer: By Sunbeams for orphan children.

Hymn: By R. A.'s and G. A.'s—"The Great Physician."

Talk: "Mississippi's Interest in Three Baptist Hospitals", by an R. A. (See article in Baptist Record, Sept. 17.)

Talk: "Needs of the Hospital That We Can Supply", by a G. A. (See article in Baptist Record.)

Prayer: For Doctors and Nurses in Hospitals. Special Music.

Talk: "Our Veterans of the Cross", by a G. A. (See article in Baptist Record, Sept. 17.)

Talk: "How We May Help Our Veterans of the Cross", by an R. A. (See Baptist Record, Sept. 17.)

Prayer: That we may be faithful in supporting our aged ministers.

Hymn: "The King's Business." (Take special State Mission offering during this hymn.)

Thursday

(Program adapted for Y. W. A. but each society is requested to carry it out even though it has not this organization.)

Hymn: "O Zion Haste."

Prayer: Of thanksgiving for our colleges.

Scripture Lesson: By a young woman.

Isaiah 6.

Special Hymn.

Talk: "Our Denominational Colleges", by a Y. W. A.

Prayer: For all teachers in our Colleges.

Talk: "Reasons for Baptists Patronizing Baptist Colleges."

Prayer: That girls and boys in our colleges may get a great vision of service.

Special Music.

Talk: "Our Ministerial Students." (See Baptist Record, Sept. 17.)

Prayer: That many of our young men may be called to the Ministry.

Talk: "The Value of a Christian Education."

Hymn: "Jesus Calls Us." (Take special State Mission offering at this time.)

Closing Prayer.

Friday Afternoon

Others To Whom We Are Debtors:

Jews, Foreigners, Negroes, Indians

Hymn: All Hail the Power of Jesus Name. (Be sure to use stanza beginning, "Ye Chosen Seed of Israel's Race.")

Prayer: For Jacob Gartenhaus, Missionary to Jews.

Scripture Reading: Christian Debtors to Israel. Jno. 4:22; Rom. 9:4,5.

Hymn: O Zion Haste.

Prayer: For the Jews who believe in Jesus as the Messiah, but for fear of ostracism and persecution, have not made a public profession. Pray that they may have the courage of their convictions.

Talk: Emphasizing Points in Leaflet, "Do You Know That?"

Prayer: That we may seek out the Jews in our own community.

Talk: "Indians in Mississippi."

Prayer: For all Indian Workers and for the Indians themselves.

Talk: What My Church and Society Should Do for Foreigners.

Talk: What My Church and Society Should Do for Negroes.

(See W. M. U. Page in Baptist Record, Sept. 17th, 1925.)

Special season of Prayer for All these to whom we are Debtors.

Closing Hymn: Take Time to be Holy.

It was not our purpose to run the State Week of Prayer Program on our Page; but the printed programs gave out. That speaks well for the number of new organizations we had to remember this time. We shall have more printed hereafter.

If you need more envelopes for your women, please write us. We DO want a generous offering for our State Work this time.

As September is rapidly drawing to a close let us remember that it is time for the quarterly report. Cards were sent to each organization. Kindly fill and return to this office and to your associational officers.

WANTED—The Oakley "boys"—sure many of them are only boys,—are wanting hymn books. Perhaps your church has old ones that might be used by these "who are in prison". Or you may care to send them some new books. Whatever you do will be greatly appreciated.

Wedding bells will shortly be ringing in our W. M. U. halls. The beloved Corresponding Secretary of Georgia, Miss Laura Lee Patrick, is leaving our ranks to join heart and hand for life with Dr. Henry Weston Munger, Baptist Missionary to the far away Philippines. Congratulations deep and sincere follow her with our prayers and good wishes.

Numbers of the sisters are puzzled over the Week of Prayer program for Tuesday afternoon—Mississippi's Missionary Churches. Do you not think it is time, beloved, we are beginning to be more than puzzled over that problem? There are about 437 homeless churches. Over three hundred of these worship in school houses. The others in Union churches. When it comes to pastorless churches, let's begin by looking at our own association. If each prayer service would consider these topics very prayerfully, surely the problem would begin to be solved.

Rally Day in October

It is important that every church have a rally day during the month of October. The work on that day should be for the purpose of emphasizing the needs of our State Mission work and of obtaining a liberal offering for that purpose. In addition to this, it would afford a great opportunity for collecting outstanding pledges and for obtaining liberal contributions from those who have made no pledges for the unified program.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Program for B. Y. P. U. Directors' Conference, First Baptist Church, Jackson, Miss, Nov. 6, 1925 A.M.

10:00—Scripture Reading and Prayer.

10:15—Introduction of Directors and visitors. Each Director when introduced will tell where he is from and will give a brief statement of his work.

11:15—Address, "Why the B. Y. P. U. isn't what it used to be, and how it is different"—Secretary T. H. Farmer, Oklahoma City.

12:00—Directors' Luncheon.

1:30—Devotional period.

1:45—Presentation of the Standard of Excellence for the General B. Y. P. U. Organization.

Open discussion on Standard of Excellence.

2:30—Open Conference—Subjects: Getting Parental Co-operation.

Solving the Leader Problem. Keeping the Department Graded.

Working plans and Tools. How to Correlate the Training Department with other Departments of the Church. Special Duties of the Director.

Duties of other General Officers.

Other Subjects that You will Suggest.

Closing Address—A Pastor's "Verdict" of the B. Y. P. U.—By a pastor who knows and judges well.

Blue Mountain Organized Six B. Y. P. U.'s

We have just received a letter from the B. Y. P. U. Director of Blue Mountain College saying that they organized on the first Sunday evening after school opened, six B. Y. P. U.'s, having enrolled 90% of all the students enrolled. The presidents of these six unions are: Misses Doris Searcy, Mary Stratton, Katherine Goza, Susie Wilson and Jacqueline Senter. Miss Robinson, the Director, says that they are making plans to have a large delegation attend the "Student Conference" at Columbus in October.

83—Eighty-Three—83

Eighty-Three is the number of B. Y. P. U. Directors we have in the state, that is the number we have on our mailing list. There may be others but they have not been reported to us. The list is growing, for our churches see that the only way to keep the work in progress in the church is to have a permanent head to the department.

Of course all pastors are welcome visitors at the B. Y. P. U. Directors' Conference, and we trust we may have a goodly number present.

When is a B. Y. P. U. not a B. Y. P. U.?

When the members do not stay regularly for the evening preaching service.

Macedonia Elects Director and Organizes Other Unions

The Macedonia Church, Union County, with Brother J. E. Jennings as pastor, is wide awake to the needs and so have graded their B. Y. P. U. work and elected a Director. Miss Erin Nowlin is the Director and the B. Y. P. U. under her leadership are doing splendid work. The Associational B. Y. P. U. was organized in this association the last of June and at that time they had TWO B. Y. P. U.'s in the association. They set as their aim for the year TWELVE unions and

Miss Nowlin reports that they now have seven and think it will be no trouble to gain the other five and more by the time their convention is held next year. The Macedonia Church recently organized in two churches, Enterprise and Bethel. We commend the work of this splendid rural church to others.

A New One for Pike

The report has just come giving us the information that the young people of the New Zion Church, Pike County, have organized a B. Y. P. U. and that it has been running a month or so now and is doing excellent work with a membership of forty. Mrs. Otis Varnado is president and Cona Estis secretary. We are glad to add them to our list and extend congratulations.

Jackson's Loss, Yazoo City's Gain

The Griffith Memorial Church, Jackson, and the Jackson City B. Y. P. U., with other denominational interests, have lost from them the very efficient worker, Mrs. L. R. Williams. She was an interested worker in all phases of denominational work, serving in her own church as B. Y. P. U. Director. Jackson hated to give her up but Jackson's loss is Yazoo City's gain

for Mrs. Williams is living in Yazoo now and we know will carry on in her enthusiastic way the work that she so much loves. Few if any others have given as much time to the organizing and teaching the Manual to other unions as she has, taking advantage of every opportunity to give the B. Y. P. U. a boost.

SHE KNEW THE BREED

Little Marion and her next-door neighbor Donald were engaged in an absorbing conversation.

"What are anarchists?" asked little Marion.

Then Donald swelled with wisdom. "They want everything any one else has got, and they never wash themselves," he replied.

"Oh, yes!" cried little Marion, with enthusiasm. "I see—they are just little boys grewed up!"—Gulf Coast Lumberman.

FINISHING THE JOB

"Mother," said a little boy after coming from a walk, "I've seen a man who makes horses."

"Are you sure?" asked his mother.

"Yes," he replied. "He had a horse nearly finished when I saw him; he was just nailing on his back feet."—Our Dumb Animals.

Discount Period Extended

The Special offer of 30% discount on "Printed-to-order" Church Offering Envelopes, as announced for September acceptance, has been extended

To October 15th

See that your church takes advantage of this money saving offer and installs the envelope system. It will stimulate personal responsibility for church finances, encourage regularity in giving, and increase the amount of gifts and offerings.

You can not afford to let this opportunity pass

Your Baptist State Book Store, listed below, has already furnished your pastor with a descriptive price list. If necessary, call a special church business meeting, and place your order before October 15th.

Baptist Sunday School Board and Associated Book Stores

(Order from your own State Store: in Tennessee, Alabama and Missouri, of the Sunday School Board direct)

Baptist Book House, Little Rock, Arkansas
Baptist Book Store, Jacksonville, Florida
Baptist Book Department, Atlanta, Georgia
Baptist Book Concern, Louisville, Kentucky
Baptist Book Store, Shreveport, Louisiana

Baptist Book Shop, Raleigh, North Carolina
Messenger Book House, Oklahoma City, Oklahoma
Baptist Book Depository, Columbia, South Carolina
Baptist Book Store, Dallas, Texas
Baptist Book Store, Richmond, Virginia

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON October 4th

Paul in Athens—Acts 17:22-34

Paul's preaching in Berea came to an abrupt close. His old enemies, the Jews, came down from Thessalonica and created such a disturbance among the multitude that it was impossible for him to continue his ministry. The feeling aroused against Paul, by the malignant hatred of his Jewish enemies, ran to such a pitch as to make it necessary for him to leave immediately, to escape the violence of the mob. He was escorted by some of the brethren, and left Berea to go as far as the Sea. The moment he embarked upon the sea he was beyond the reach of those who sought to arrest and destroy him. There is a difference of opinion as to whether it was the real purpose to proceed as far as the coast, and there take shipping or whether or not his departure toward the sea coast was not a ruse to elude the pursuit of his enemies who were watching his every movement and could easily have overtaken him, before he could set sail, "but once clear of the city, his guides turned southward and conducted him overland through Thessalonica until they brought him to Athens". Timothy and Silas remained in Berea, not having incurred the deadly hatred of the Jews as had Paul, as mere subordinates in a movement which the Jews of Macedonia had determined to suppress by destroying its leader, these two companions could tarry in the city for a time without imperilling their lives. On the departure of Paul's guides he gave them a message to Timothy and Silas to come on to Athens in all speed. While waiting the arrival of these two brethren, Paul was not idle. His spirit was stirred within him as he beheld the city full of idols. He spent his time in the synagogue with the Jews and devout persons there assembled and in the market place "every day with them that met him". Some had said, "The market place of Athens was at once its exchange, its lyceum and its lounge. Men of all ranks and classes of all callings and professions met and jostled each other in the eager bustling throng which daily crowded it. Hither Paul after having addressed the Jews in their synagogue went with stirred heart to address the idolatrous multitude". Amid the surging mass, eager to hear the newest thing, Paul found a ready hearing. The novelty of the system of truth exploited by him, commanded the attention of those in search of new and startling sensations and provoked inquiry on the part of the more seriously minded. In this trying place of all classes and types of men, Paul encountered the masters of two schools of Philosophy which held

the center of the stage, in Athens, the home of Philosophers and the arena of public discussion where the various schools exploited their systems and contended for the mastery. The Epicurean and the Stoics both found in this strange visitor and humble preacher a man with a message which challenged all human wisdom and assigned it to the limbo of the worthless, as impotent to meet the issues of life and provide a remedy for the needs of a lost world. These devotees of the two schools of philosophy made common cause in the opposition to the man whose teaching they could not accept nor refute so they resort to derision and a haughty air of indifference which was discreditable to them and discourteous to Paul. They parleyed among themselves. They finally concluded to take him up to the Areopagus, where he could satisfy the curiosity of the crowd and afford them an agreeable pastime by an exposition of the message which was new and strange. The wisdom or philosophy which he preached lay beyond the horizon of all human philosophy. The highest, deepest and widest of human thinking did not, could not discover it, Jesus and the Resurrection, the very heart of Paul's preaching found no place in the climate of their thought and expression.

Paul, as the language employed seems to indicate, was not carried to Mars Hill, as a prisoner to be tried for the crime of introducing strange gods in Athens, as was Socrates, but in derision, that he might become the brunt of ridicule, and an object of contempt. The stage is set; the audience is large, the spirit of the occasion is one of idle curiosity or supercilious contempt for the man of an alien and despised race, in whom they could see nothing but the effrontery of a charlatan, or frenzied babbling of an adventurer. Neither the purpose which actuated the Athenians, nor the spirit which ruled the hour, could sweep the Apostle from his feet. With great seriousness and solemnity worthy of the occasion, of the man, and of his message, he rose to the dignity of the occasion and of the opportunity to preach the Gospel in Athens also.

1. "And Paul stood in the midst of the Areopagus and said, Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, To An Unknown God, what therefore ye worship in ignorance I set forth unto you". (Vers. 22-23.) Paul showed himself a Past Grand Master of the art of addressing an audience whose attitude toward him and his message was that of indifference or curiosity or contempt. The wisdom to discover common standing ground as the avenue of

approach is of the first importance if the speaker wishes to enlist the attention of his hearers and bring them to his way of thinking. Paul was a preacher of a definite system of religion, his hearers were religionists. Religion was the point of contact and not philosophy. With great courtesy and good sense Paul seizes the element in common between his hearers and himself and says, "I perceive in all things ye are very religious". He had surveyed the city of Athens as a religionist, he had seen countless altars, shrines erected to the worship of gods many. These altars stirred his heart not to denunciation of the devotees but to compassion for those who had so grossly perverted the highest and best element of their nature. He gave his hearers credit for the almost unlimited expression of the religious element of their nature. He sounded the deepest recesses of their hearts and brought to light their sense of the inadequacy of all they had discovered and sought to express in their system of worship. The gods and the altars they had created, and the devotions they had offered, did not and could not meet the cravings of their heart. They craved a blessing which no god in their Pantheon could give. Their experience left them with the impression that there might be a god somewhere whom they did not know, that could satisfy the longings of their hearts. They knew neither his habits nor his habitation. Their minds then told them there must be such a god. To him they erected an altar upon that altar they wrote, "To An Unknown God". Little knew they that this inscription was an advertisement of the failure of Pagan religions and that some day these words would become the Text of one whose preaching would sound the death knell of all the gods of Greece and Rome. Paul said, "This Unknown God ye worship in ignorance I set forth unto you". What matchless skill in getting the attention of his hearers! He is to tell them about this God they wanted to know and could not!

2. The nature of the inscription which Paul chose as his text gave form and substance to the sermon he preached on Mars Hill. It is instructive to note the content of this discourse. "The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live and move and have our being; as certain even of your own poets have said. For ye also are his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone graven by art

and device of man". (Vers. 24-29.) Paul does not denounce the gods of the heathen before his Athenian audience, but seeks to disclose the God of the Gospel he preached to his pagan hearers. He gave them the Christian conception of God. The right view of God is fundamental; was then and there, so it is in our time. Let us note some of the outstanding characteristics of Paul's portrait of God.

1. The Creatorship of God is affirmed, "God made the world and all things therein". This declaration was in direct antagonism to the view held by the Epicureans, who regarded the atoms of matter eternal and the fortuitous concurrence of these atoms formed the present order of all things. The Stoics also being Pantheists found Paul's affirmation of the Creatorship of the Divine being exceedingly disturbing and even destructive of their system of Philosophy. (2) The Lordship of God and his spirituality are outstanding characteristics of the God Paul preached. He is Lord of heaven and earth, and his manifestations are not confined to temples and shrines made by the hands of men. He is self-sufficient in his nature and spiritual in the essence of his being. He is above all need, and is not like unto silver or gold or precious stones. "From the nature and dignity of man he infers and declares the spirituality and unity of God and the obligations under which all men are laid to worship him alone as the Creator of all things and in whom we live and move and have our being. God as a spiritual being is pervasive, present everywhere, accessible to all, not far from us, that we might seek after him, "if haply we might find him". (3) God determines the course of human history. The habitations of the races and the limitations set about them are the expressions of God's Providential dealings with men and nations to the end that they might seek after him and find him. (4) God is self-revealing, God who discloses himself to his creatures, is akin to them. They are invested with an element of being which relates them to God and clothes them with matchless dignity in the domain of moral intelligences. (5) God the Creator of all things throughout the universe, made all the nations and all men of every nation out of one stuff or one man, one common parentage. All related one to the other and all alike akin to God, his offspring. 3. Since the Divine Being is such, as Paul has affirmed and his relation to mankind is that of Creator, Preserver and Lord of all and since man has a moral intelligence akin to God and dependent upon him there emerges the obligation to acknowledge his supremacy and conform his life and conduct to the revealed will of his Creator. The times of ignorance, therefore, God overlooked; but now he commandeth men that they should all everywhere repent in as much as he has appointed a day in which he will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance unto all

men, in that he hath raised him from the dead". (Vers. 30-31.) Paul offers no affront to his hearers in branding their idolatrous worship with the stamp of ignorance. The inscription, "To the Unknown God" warranted the charge, and left his hearers with no ground for reply and no cause for offense. His Philosophy of Religion dismantled the religious philosophy of Paganism and left its devotees groping in ignorance and superstition. Their condition is pathetic but not hopeless, since their idolatry conceived in ignorance and fostered in superstition was pardonable, God overlooked that. It did not consign them to an irretrievable fate. But Paul is the herald of a new order; he

world in righteousness". The fact that repentance is here set forth as an adequate preparation for the coming day of judgment according to the principle of righteousness it must have been of comprehensive content, embracing the renovation of man's moral and spiritual nature and the establishment of right relation to God and the spiritual world. This writer has the conviction that many of the current technical words in our times need revision in the light of the individual passages in which they occur and the individual author's use of them. We need Biblical definitions rather than Theological. There is going to be a judgment, (2) men are not by nature prepared to meet that

tained by the Epicurean system of Philosophy which denied immortality. The judgment was to be exercised by one who had resisted the empire of decay, one whom God had called back from beyond the gates of death and had invested him with judicial prerogative in the general assize of mankind. This divinely ordained judge was a man whose type of being was one with the race which he was to judge and one who had traversed the whole circuit of human experience in life, in death, beyond the grave and back again into the realm of a perfected humanity.

4. "Now when they heard of the resurrection of the dead; some mocked, but others said, we will

first sermon in Greece, was not attended with ignominious failure. There were some who believed. An important personage, a member of the Council of the Areopagas, Dionysius, a woman named Damaris, and some others, doubtless few in number, were won to Christ. The results were so meager and the conditions in Athens so unfavorable for an extensive evangelizing campaign that Paul leaves the city and makes his way to Corinth, a more inviting field.

SARDIS MEETING

Last Sunday, second Sunday in September, I went to Sardis Church in Smith County, in four miles of where I was reared, to assist Rev.



Now that Vacation's Behind Us

AND we have reorganized all our local church work for the year, will not Southern Baptists resolve to use the next three months in setting forward our Kingdom enterprises that are suffering for lack of adequate support.

Our immediate task for the months of October, November and December in Kingdom extension, as we see it, is to round out the 1925 Program for missions, education and benevolences in good fashion with paid-up subscriptions on the part of those who subscribed, and liberal cash offerings on the part of all loyal Baptists who did not subscribe; and to put on the Every-Member-Canvass in support of the Cooperative Program for 1926 in all our churches in a manner that will enlist every member and honor the Lord.

Such cooperation will lift the debts on our mission boards and other agencies, make possible more workers and equipment and seize the opportunities at home and abroad which God has opened to Southern Baptists.

COOPERATIVE PROGRAM COMMISSION

Let's Do
Our
Very Best
for God

proclaims a new point of departure in God's economy among the Gentiles. He now commandeth men to repent. This repentance involved more than a mere turning away from idolatry to the One God, Paul proclaimed, but such a change of thought, feeling and purpose as to be regulative of the inner life and the outer conduct. Of course we have only the briefest outline of what Paul preached on Mars Hill and how fully he elaborated each outstanding thought in his discourse one may only conjecture. We may easily suppose the Apostle enlarged upon the nature and duty of repentance. The duty to repent and the urgent necessity for it are laid in the fact that God has "appointed a day in which he will judge the

judgment. (3) That preparation is to be made here, and now since the eternal destinies of men are settled in the judgment once for all. (4) The need of preparation is found in repentance toward God and faith in the Lord Jesus Christ. (5) In God's economy of grace this preparation is required of all, and possible to all, open to all.

The judgment of God is in righteousness in the person of a man whom he hath ordained; whereof he hath given assurance unto all men in raising him from the dead. In raising Christ from the dead he gave assurance not of God's righteousness in the general judgment, but a guarantee that all men shall be raised up, that death is not a cessation of being, a view enter-

hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him; among whom was Dionysius, the Areopagite and a woman named Damaris and others with them". (Vers. 32-34.)

Such was the result of Paul's preaching on Mars Hill in Athens. His discourse was never completed, the doctrine of the resurrection from the dead threw his audience into a strange medley of feeling. Some, the Epicureans, the Sadducees of Greek Philosophy scoffed the doctrine of the Resurrection as preposterous; others more courteous but no less contemptuous disposed of the embarrassing situation by promising to hear him again on some future occasion. Yet Paul's

W. H. Bradshaw in a meeting. We closed Friday one of the best meetings the church ever had; the people came day and night, left their crops and came. We had as high as 127 in our sunset prayer service. We had an old time heaven sent revival, 35 members added to the church, 23 for baptism. We received some letters which had been in trunks for ten years. These good people showed their appreciation of our work by paying me \$150.00 for my service and \$72.25 to their pastor, the most I have ever known a country church to pay. Brother Bradshaw is getting hold of the people. I preached for them 13 years and have been away 13 years. Everybody left happy, the Lord be praised.
—D. W. Moulder.

Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President
O. B. Taylor
A. H. Longino
S. E. Travis
A. S. Hozemar

H. L. Martin
J. W. Lee
F. D. Hewitt
M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Blue Mountain College Notes

Blue Mountain College opened its fifty-third session September 15th. Dr. Lawrence T. Lowrey, the new President, presided over the opening program. The college feels that it is exceedingly fortunate in securing a man of Dr. Lowrey's distinction for its President. Already he has won the love and admiration of every student and it is felt that his association with the school will mean much.

Judge Clifford Davis of Memphis, the youngest Judge in the United States, delivered the opening address. He spoke to a large audience and his listeners were charmed with his pleasing manner.

There is cause for rejoicing in the increase in enrollment this year. Two hundred and seventy-five students were registered the first two days.

There were fifty-six more subscriptions to the Baptist Student Magazine handed in at the time of registering this year than have ever been sent in for the whole year before.

The new Student Room is the great pride of the students, and well it might be for it is decidedly the most attractive room on the campus. It was furnished by donations from different interested persons, and by the B. Y. P. U.'s from over the state.

On Thursday afternoon the doors of the Student Room were thrown open from 5 till 6 o'clock when "open house" was held. The receiving line was headed by Miss Sallie Payne Morgan, the already beloved Student Religious Secretary, to whom credit for the Student Room is due.

Thirty-eight Blue Mountain College girls walked down the aisle at the morning church service Sunday and joined the church. Thirty-seven of these girls joined either by letter or to come under the watch-care of the church, one girl joined on the profession of faith. Is not this a great step toward real religious activity this year?

On Sunday afternoon at 5 o'clock a short but very impressive dedication service was held in the Student Room, led by Rev. W. R. Cooper, pastor of the Lowrey Memorial Baptist Church. Not only was the room solemnly dedicated to the Master's cause, but the crowded occupants of the room pledged themselves to put

the Master first in their work this year.

Never were there six more peppy, wide-awake B. Y. P. U.'s than the six newly organized Unions that met Sunday night. Miss Edwina Robinson is the efficient Director, and all the officers are very enthusiastic over the plans. The records the first meeting showed one hundred and eighty-one present. This splendid attendance is the result of the numerous committee meetings held on the previous afternoons when the officers carefully and prayerfully arranged the Unions and made the plans.

—Jacqueline Senter,
Reporter.

An old farmer sat on his back steps and moodily regarded the ravages of the flood. A neighbor pulled up in a rattling wagon.

"Whoa!" yelled the neighbor. "Say, Jed, your hogs was all washed down the creek an' they're all dead."

"How about Flaherty's hogs?" asked the farmer.

"They're gone, too."

"And Larsen's?"

"Washed away."

"Humph!" ejaculated the rustic, cheering up. "Tain't as bad as I thought."—Legion Weekly.

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Tom—I say, old man, I've got a fine hen. It laid an egg three inches long the other day.

Sam—That's nothing. I can find something to beat that.

"An ostrich, I expect?"

"No; an egg-beater!"—Ex.

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

A MOMENTOUS HOUR

for Foreign Missions

1. The Foreign Mission Board of the Southern Baptist Convention is eighty years of age. It has never defaulted in so much as one dollar of its obligations to anybody. To do so now would be to discredit itself, the denomination, and our Lord in the eyes of the enemies of Christian missions, and to make difficulties for the Board for a generation. These facts make the present hour **MOMENTOUS**, and constitute a **MOTIVE** for **HEROIC GIVING** by Southern Baptists.

2. The **BLESSINGS OF GOD** upon the work of the Board during recent years makes the present financial condition of the Board a **momentous fact** for the consideration of Southern Baptists. Dr. E. P. Aldredge has shown that after seventy years there were 29,991 church members on Southern Baptist foreign mission fields, and that in these last ten years the number of these church members has leaped to 118,872, or a gain of approximately fourfold in ten years over the previous seventy years. Is not that a momentous fact, and does it not signify that this is an hour for **FOREIGN MISSION ADVANCE** rather than retreat?

3. **OCTOBER 14th** will be a momentous hour for the Foreign Mission Board and its work and workers. On that date the full Board, including the local and Southwide members, are expected to meet in Richmond. These brethren upon whom the denomination has placed solemn responsibility, and who are putting their time and their own money into the work and getting not a cent out of it, will face two things and grapple with them for two days. Those two things are

FIRST: A GREAT DEBT, and **SECOND: APPEALS FROM THE MISSIONARIES** which cannot be met unless there is **QUICK AND LARGE RESPONSE** by the denomination to the needs of this work. May the Lord help! The

action which the Foreign Mission Board takes in view of its debt and upon the pathetic appeals of the missionaries will be **MOMENTOUS ACTION**.

TWO REQUESTS: **FIRST**, Will not the reader of these lines pray daily and earnestly that the wisdom which comes from above may be given the Board members for deliberation and decision upon these matters? We would suggest, yea, we would implore, that the pastors of our churches throughout the South make a note of the date for this meeting and on Sunday, October the 11th, call their people to prayer, and that on Wednesday evening, October the 14th, they turn their prayer meetings into prayer services for the Foreign Mission Board which will that evening be in session. Brother Pastors, call your people to prayer for the Board in our present foreign mission situation in this **MOMENTOUS HOUR**. If any pastor or church has a message for the Foreign Mission Board after the prayer meeting adjourns on October 14th, send it by night letter to the Board that it may be read to the full Board the next morning. Perhaps God will speak to you and your people while you pray for this work in this perilous hour.

SECOND: We beg you to see in the present predicament of our Foreign Mission Board an illustration of why all our people should unite heartily in heroic support of our cooperative Program and thus promote unity within the denomination and give guarantee that this predicament shall not continue nor again befall our Foreign Mission work.

In great anxiety as we look forward to and approach this Annual Meeting of the Board, we make this appeal to every Baptist man, woman and child throughout the bounds of the Southern Baptist Convention.

J. F. LOVE, Corresponding Secretary

Foreign Mission Board, S. B. C., Richmond, Va.

COLLEGE COLUMN

M. S. C. W. Notes

The year has started out in fine shape. There were 321 Baptist girls who registered at the opening. There are others to come yet, and we expect the number to go to about 350 when all reports come in. The college authorities were very kind in allowing us a table in the Library during the week of registration, and it was here that we were able to get nearly all of the Baptist girls. Of the 321, 117 of these are Freshman. We are proud of our new girls, and there is some splendid material in that class.

On Sunday morning at the First Baptist church it seemed as if the local people would have to find seats elsewhere, for there were two sections completely filled by the "girls in blue". 227 attended Sunday School the first Sunday. This was a splendid record. No doubt there were some who came in late, and others who did not register. There were some who attended the East End Baptist Church. When it is remembered that no church going is compulsory and that the church is seven blocks away, and that Sunday was a record breaking day in the temperature, 227 was a most excellent record. Twenty-two put their letters in the First Church. Others will come later.

At the time of registration we also secured subscriptions to The Baptist Student. Last year, through two campaigns, we secured 43 subscriptions. This year we have secured over 160, and many others have promised to take it. The first issue will be out soon, and it is to be a Freshman issue, printed in green ink, with lots of advice and suggestions for Freshmen!

One thing of interest noted after registration was over, is the large number of Baptist girls who have their "little sisters" with them. There are 25 girls here who are fortunate in having their sisters in the same school, and many of them in the same classes. Soon we are going to welcome these younger sisters in a definite way.

On last Saturday night we held a "Pep and Stunt Meeting" for the new girls. This was the first formal meeting for all the Baptist girls in our new Workshop. Council meetings had been held during the week, and Conferences, but this was the first get-together meeting. It took place in the Saw-Dust Assembly Room. The meeting opened with songs, and yells led by our B. S. U. Cheer Leader, Doris Varnado. Then followed a stunt, in which the following girls took part: Mary Parks, Rosanel Aldridge, Lillian Broadway, Bertha Leigh, Lennie Barnett, Doris Varnado, Viola Morris, Mildred Frazier, Cammie Morris. Miss Marietta Buchanan gave a reading, and this was followed by the presentation of a Y. W. A. playlet, "The Bidders". This pictured Miss New Girl (who was no other than Irene Pope) as she was urged

by a number of college activities to "choose them" as her college companion. She finally chose College Y. W. A. Those taking part were: Irene Pope, Bena Virden, Beatrice Ross, Ruby Gaines, Cordie Williams, Florence Worshan, Elizabeth Tarver, Mae Scofield, president of our College Y. W. A., Cammie Morris, Merle Gunnells.

At the end of this play a medical doctor suddenly appeared and informed us that our new girls had been afflicted with a serious malady. Something had to be done for the Freshmen. (No one would have guessed that dignified Brother Franks was the doctor, wearing a long coat, and high silk hat, and holding the medicine.) The Doctor said that every Freshman would have to take a "capsule", but the old girls all objected and offered to take their medicine. The capsules each contained the name of some Freshman, and the old girls are "just being nice" to them now. Each old girl now has a "Capsule Sister".

Our first noon-day prayer meeting of the year was conducted on Sunday by Brother J. F. Sansing, pastor of the East End Baptist Church. There was a good attendance. On Monday this meeting was conducted by Merrill Moore of Mississippi College, who was in Columbus for a conference concerning the State Student Conference, which meets here on Oct. 16. These noon-day services are held by our College Y. W. A. and as soon as we can get some seats for our Saw-dust Room, the members of the Y. W. A. will be seated on the platform every day.

We are glad to have Mrs. H. H. McClanahan as one of the teachers of our College Classes this year. She has the Euzelian Class. Miss Webb, who taught the Phebean class last year, is not with us again, and we are glad to announce that Mrs. Young, one of the members of the M. S. C. W. Faculty, is to have that class. On Sunday morning these teachers, and the members of our Campus Council were presented to the Students, and the classes organized. We will be ready for hard work by next Sunday.

FIRST CHURCH, NEW ORLEANS

Yesterday, the pastor, Dr. Robert G. Lee, began his fourth year as pastor of the First Baptist Church, New Orleans. It was a great day with thirty-three—33—additions to the church. The church presented the pastor with a new sedan. During the three years of Dr. Lee's pastorate there have been 909 additions to the church, 129 of these being from the Catholic faith and seven from the Jewish faith for baptism. Visitors from every state in the U. S. A. and from fourteen foreign countries attended services during the three years. The pastor baptized people from England, Scotland, Holland, Germany, France, Russia, Austria, Italy, Finland, Sweden, Mexico, Honduras and South America! Prayer meeting attendance has averaged beyond two hundred for three years. Within the three years

the church gave to all objects the sum of ninety-six thousand (\$96,000.00) dollars, which is about sixty thousand (\$60,000.00) dollars more than the church gave during all the years from 1914 to 1922 inclusive! Opportunities gloriously great; responsibilities crushingly heavy; possibilities as bright as the promises of God!

—Mrs. Myrtis Watson,
Secretary.

"A RECOMMENDATION GIVEN
IN BEHALF OF ONE OF GOD'S
UNFORTUNATE CHILDREN"

In our midst lives a young woman who has the love, and is held in the esteem of all those who know her because of her consecration to the cause of Christ. I speak of Miss Ruby Powers, who is a graduate of the Institute for the Blind in our State, and who has specialized in music and is very proficient in this respect; she has a wonderful voice, and enjoys singing for the Glory of her Saviour; she is very fine with her violin, and at the piano.

She is thoroughly a Baptist, as she is a close student of God's Word, a great deal of which she has committed to memory. I know of no one who can be of greater help in meetings and other Christian work, and her heart longs for an opportunity to do this kind of work. I have used her in several meetings and to a very great advantage, and very much to the delight of those where she worked.

May I say that if any pastor or evangelist can use her at any time, you will be doing two things: First, you will be giving your people an opportunity of enjoying something that will be a real inspiration to them as long as they live, and will be helping one of our very own to be happy in the service of her Master, and will also enable her in this way to make a livelihood for herself, and she will not be at all hard to satisfy in this regard. I will say that her parents are getting rather aged and unable to make life what it should be for her.

Assuring the brotherhood that I have written right out of my heart with the cause of Christ in view first, and with a desire that we as pastors and Christian workers may hear Him say to us in the day to which we are all coming, enter thou into the joy of thy Lord, for inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto me. I am your brother in Him whom we delight to serve.

—C. T. Johnson,
Marks, Miss.

P. S. Miss Powers may be addressed at Marks, Miss.

AN INDIAN'S RELIGION
By Jennie N. Standifer

Before Jack Carlton had been a student of Hampton College a month he was known as the most popular boy in the institution. He was the leader in athletic sports and in all social activities, although in literary work he made only average grades. But very dear to his heart

IN MEMORIAM

G. F. Giles

Brother G. F. Giles of near Kosciusko died at his home the 17th of this month of a stroke of paralysis. Brother Giles was a splendid citizen, a ground pillar in his church, a faithful, loving and devoted husband and father. A warmer friend I've never had in my evangelistic work. He leaves a wife, five sons, two daughters, one brother, W. Giles, two sisters, Mrs. Weaver and Miss Carrie Giles, all of Kosciusko, to survive him. It was the writer's privilege to conduct this funeral. I have never seen more sympathy shown a family than at this service.

We extend our deepest love and sympathy to this fine God loving and God fearing home.

—B. F. McPhail.

was the reputation of the school in all competition with other schools.

The New Hope Indian Mission School was located in G., which was the seat of Hampton College. It was new and struggling for existence, and without an endowment. There were few paying patrons. Hampton College was attended by the sons and daughters of many rich ranchmen of the Middle West.

Jack had been quick to note the expert manner in which the Indian boys played all games of ball, and was the first to propose match games between the teams. In several encounters the Indian boys were beaten. Then they seemed to wake up, and in game after game were victorious.

One evening after an exciting

One evening after an exciting the Girls' Dormitory to talk with May Belle Raymond, his best friend among the co-eds. She deeply regretted the defeat of the Hampton boys.

"It was that Joe Deerman, the Indian center rush who beat us," declared Jack. "Since he has caught on to the game he carries everything before him like a cyclone. He is big, strong, and fearless, and—well I must admit that he is manly and honorable. He is the leader of the students of the Mission School, and what he says goes. I wish he was white. We would pay his way through Hampton to have him on our ball teams."

"Would Hampton admit him as a student?"

"I think so, but he would refuse. He thinks he owes it to the teachers of the Mission school to stick by them because they took him from a tribe of Blanket Indians, and helped him to be what he is. They say his literary progress has been wonderful."

"So I have heard. He made such a fine talk before our B. Y. P. U. last Sunday evening. I wish he could be on your team when they play the State University boys. What does your coach think of his playing?"

"Thinks it is wonderful. He is a fine boy, without a doubt."

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As the football season passed the Hampton team won most of the contests with other teams. The game to be played on Thanksgiving Day was to decide the state championship, and Jack and other boys of the college wished above all other things to be victorious. He called on May Belle one evening with a doleful face.

"What has gone wrong?" his friend asked.

"Everything. Our coach has pneumonia, our center rush has sprained his ankle, and no one trained to take his place, and the most important game of the season to be played in our state capital, and it is only a month off." Jack's sigh was deep and heart-rending.

"Can't you take the place of the center rush, Jack?"

"I am big and strong enough, but I have never been trained for that place. Failure is as sure as for sparks to fly upward."

"What about Joe Deerman training you? Surely he is competent."

"I had not thought of him as a coach. Thank you for the suggestion, May Belle. I will see him tonight. I am afraid he will not accept any pay for his services, though. He has peculiar ideas about receiving pay for such things."

"You can repay him in some way, so take his training if he will give it, and cancel the debt later."

Jack found Joe willing to coach him, but as he had anticipated, would take no pay for his work. The Indian boy also consented to coach the other members of the Hampton team. He was firm as a rock in his rules that no intoxicants or sweets must be touched, nor tobacco used in any form. The former coach had been lenient.

In a short time there was a visible improvement in the playing of the team, and when the great game came off there was a decided feeling of self-confidence among the boys, which was encouraging. When a telegram came on the afternoon the game was played, saying Hampton had won, 12 to 0, there was wild enthusiasm among the students of both the college and the Mission School. None of the students of the schools had been permitted to accompany the team to the capital city, but the boys, girls and faculties of both schools met the train upon which the Hampton team returned, and cheered and yelled their throats sore.

Jack greeted Joe Deerman as a long lost brother, and assured him:

"We will do ourselves proud showing our appreciation of your help, old man. I will be around to see you early tomorrow morning. I've got a surprise up my sleeve."

When May Belle was congratulating the Hampton team, Jack asked:

"Don't you think it would be the proper thing to invite Joe and the other boys of the Mission School team to the dance we are giving in the town hall tomorrow evening?"

"Do the Indian boys dance?"

"I don't know, but we can teach them. We must show some appreciation of Joe's coaching our team. The co-eds would be nice to them?"

"Of course."

Tired and stiff as he was, before he slept that night, Jack spoke to the boys who had arranged for the dance, and asked that he might be the bearer of the invitation to the Mission School team the following morning. He further requested that these boys might be commissioned to bring Indian girls of the school with them, and urged the Hampton boys to show Indian youths and maidens a royal time. His requests met with favor.

Joe Deerman was in the library next morning when Jack sought him. He was looking over an antiquated encyclopedia. Jack noted the empty book shelves and the dilapidated furniture. In his friendliest, most cordial manner he asked:

"Won't you and the boys of your football team do us the honor of picking out some nice Mission School girls and coming to our dance this evening?"

"We don't dance," replied Joe bluntly.

"We would teach you, or you could come and look on, if you prefer."

Joe arose and standing straight and tall replied with dignity:

"Me B. Y. P. U. President. Me no lead our boys and girls to dance. It is not right for Christians. Me got religion in here." He pointed to his heart.

Jack stared a moment in amazement and then came the thought: If an Indian feels that it is dishonoring religion for a Christian to dance, white boys and girls should surely measure up to as high a standard.

"Forgive me, friend," he said gently. "I respect and admire you for your loyalty to your religion. I will see that the dance is called off, and we will celebrate our victory in a more appropriate way."

There was a reception that evening instead of the dance, and the Mission football team and a number of bright Indian girls enjoyed it heartily.

Jack Carlton began a mysterious canvassing of the campus of Hampton College, and in a few days workmen took possession of the Mission School library. There was no explanation made to the Indian students, but the faculty was so smiling that the secret was not investigated.

The day before the schools closed for the Christmas holidays, the library was opened to the public. It was a beautiful room, with handsome furniture, and books, suited to every need of the school.

"Where come from?" asked Joe solemnly.

Jack answered with a grin:

"May Belle Raymond suggested that we give up dancing and use our allowances for such pleasures for a library for the Mission School. The money we have saved on dancing will be used for something worth while. Besides, partner, we want to follow your example in the practice of religion, and will try to never dishonor the name of Christian again."

REPORT OF SUMMER REVIVALS

I began my meeting at Candler the 15th of July, with Brother C. S. Wales of Booneville as my helper. Brother Wales preached the Word with power, and the Lord gave us a great meeting. We received 12 into the fellowship of the church and 3 for baptism my next appointment and 2 the next and have some to baptize at my next church day. The Spirit of the Lord is at work in that community.

My next meeting was at Oak Hill the fourth week in July. Brother Willbanks of the Ripley Church did the preaching and did it well. We received 8 members and the church was helped.

My next meeting was at Concord the second week in August. Brother Ferrell of Chalybeate did the preaching, and brought us a Gospel message from time to time, and the Lord blessed us with 6 members for baptism.

My next meeting was held at Ingram Church. Brother Wales was my collaborator, and the church was greatly revived and 15 new members added. I baptized 3 Methodists and

3 Hardshells this summer. Praise the Lord from whom all blessings flow.

—Joseph H. Crawford.

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OCTOBER SPECIAL APPEAL FOR STATE MISSIONS

(First In Six Years)

Reasons for the Special Appeal:

1. The State Mission percentage was cut this year from 19% to 6% in favor of Foreign Missions and Christian Education.

2. The State Board, because of urgent appeals, appropriated more for State Mission work this year than was expended for that purpose last year.

3. Many special appeals have been made, and are being made by other causes, thus reducing, to some extent, the amount for general distribution from which State Mission fund is obtained, insufficient by far to supply the demands.

Receipts for the first eight months of the year gave to State Missions less than \$23,000.00 with which to meet an \$88,000.00 appropriation for State work.

The State Board last December, foreseeing this condition, instructed the State Board office to put on a State Mission Campaign in October.

Special State Mission envelopes have been sent to all church clerks for distribution among the members for their offerings. The pastors have been requested to preach on State Missions during October and to appeal for a gracious offering by showing the Primacy of State Missions.

The writer tried hard to avoid this appeal by pushing the Budget System. But this special is absolutely necessary.

We believe our people are going to come strong to the support of our State Mission work. They believe in Mississippi. They want Christ to have a large place in our State.

R. B. GUNTER, Corresponding Secretary